

Love reaches out to American Samoans

By Carol S. Garrett

BIRMINGHAM, Ala. — Ray Viliamu was home for good. He built a house. He put down roots. The first Southern Baptist home missionary appointed to American Samoa, his own birthplace, Viliamu was where the Lord wanted him. He thought.

Then his neatly packaged plans suddenly changed when one of his three children became seriously ill. Doctors agreed that the Viliamu family would have to move to Hawaii. More than three years later, they are still stationed on Oahu, where Viliamu has been reassigned by the Home Mission

Board.

The change in location was a confusing and discouraging time for the Viliamu at first. "We thought, 'Why in the world are we stuck here (in Hawaii) when our work's in Samoa?'" Viliamu said. Through that time of struggle "we didn't pay attention to the fact that the Lord was saying something else to us," he added.

The family began to realize that when they went to American Samoa their commitment had been to work with a country, or a people. What Viliamu learned most from the ordeal of their change in location was about himself.

"The greatest need for me personally is to have the feeling I've chosen a commitment to God, not a place or a people," he said.

Today that commitment to serving God means being a Samoan Catalytic Missionary stationed in Honolulu. While the location may be different, the Samoan people are still his mission field.

"Samoans are basically a religious people. Being religious is almost synonymous with being Samoan," Viliamu said. Most Samoans believe they are Christians, but their faith is based on a social gospel, trying to be a "good person," he added.

The concept of rebirth, of being born again, is alien to them. Most feel that they are good because they grew up in a church, according to Viliamu.

He is working to change this attitude through a weekly radio broadcast, prison ministries, Bible studies, and the First Samoan Baptist Church.

Viliamu spends time teaching about new birth, Baptism, the Lord's Supper, and other basic concepts in Southern Baptist churches. As a catalytic missionary he also tries to start work, find leaders who will take over, and then move on to start other new work.

With priorities properly in order, Viliamu finds his ministry fulfilling

and exciting. "We are willing to be used wherever we find ourselves. I'm learning to be most important in my own life as a Christian and as a missionary," he said.

For a Christian, Viliamu said, it is important to be willing to go, with first loyalty and commitment to Christ.

During the March 2-9 Week of Prayer for Home Missions, Ray Viliamu asks that Southern Baptists "pray for me to stay in a place where I can be teachable and open to His leadership." Pray for Viliamu and the more than 3,700 home missionaries.

Carol Garrett writes for WMU, SBC.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Mastons cast long shadows— "walking as Jesus walked"

By Mark Wingfield

FORT WORTH, Texas—About noon on most Sundays, T. B. Maston and his wife "Mommie," can be found walking along James Avenue in Fort Worth, making their way home from church.

They step slowly, strolling behind a deacon who pushes their 60-year-old son's wheelchair. At 88, Maston and "Mommie," 87, now require a little help to care for their elder son who was born with cerebral palsy.

But the path from Gambrell Street Baptist Church to their aging brick home about a block away is a familiar one. They've walked it for most of the past 65 years.

Maston, professor of Christian ethics emeritus, first stepped on Seminary Hill in 1920 as a religious education student. He and Mommie soon found their calling to be in educating others to tell the story of Jesus' walk among men.

Maston's name is synonymous with Christian ethics in Southern Baptist life. His lifelong emphasis has been applying the gospel to life.

Out of his own desire to walk with Christ comes his 21st book, "To Walk as He Walked." Recently he and Mommie sat down in their home to discuss the book and their lives.

"We teach and preach a much better gospel than we live," Maston believes. So the thrust of his new book is "to measure our lives by the life he lived."

Maston bases the book on 1 John 2:5-6—"By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked."

He recalls the day that familiar

Scripture caught his attention. "Have you ever heard a familiar passage and had it suddenly come alive to you?" he asked. This passage "gripped me a number of years ago," he said. "I've never been able to get away from it."

The Greek verb John uses for walk, Maston points out, "is a metaphor for live." Thus Maston emphasizes not only believing the Word of God, but also living it.

"We can be orthodox in theology and real heretics in the way we live," he said. "What we believe is very important, but we don't do as good a job of living it."

For example, contemporary Christians still encounter Samaritans, he said, "All of us have some Samaritan folks we treat as second-class citizens."

"We need to get a deep-down concern for people—people of all kinds," Maston said. "They're all created in the image of God."

Maston believes the need today is for "men and women who are basically conservative in their theology and are willing to be labeled liberal in their application of theology to life."

He knows the criticism such a lifestyle will encounter, because he's walked it himself. When he began to speak out on race relations before most Baptists became enlightened, he was labeled everything from a liberal to a Communist. Even teaching in the area of Christian ethics raised the eyebrows of some.

But Maston continues to practice the practical application of Scripture he preaches, even in the 22nd year of his retirement. "Practically all these black students on campus know me," he says, even though his best-known

book on race relations appeared 40 years ago.

His wrinkled face smiles when he considers how God has blessed him. "Sometimes when I go home, kickin' up the leaves, I wonder what I'm doing still here," he said. "The good Lord and a good wife have helped me to live."

And two-sons have contributed to his life. Gene, the younger son, followed his father's footsteps and teaches at New York City College. Tom Mc ("Mack"), the elder son, still requires his parents' care.

Even caring for an invalid, what many would consider a hard life, has been a "labor of love," the Mastons agree. "I really think Tom Mc has contributed to my life," Maston said.

In turn, Maston and his family have contributed to Southern Baptists an example for walking as Jesus walked.

Mark Wingfield writes for Southwestern Seminary.



Navajo Bible finished

TUBA CITY, Ariz. (EP) — The first complete Bible to be translated into Navajo has been completed by Navajo Bible Translators, a group of Protestant missionaries who began the project 40 years ago.

Casting a long shadow on the pavement, Mr. and Mrs. T. B. Maston make their way home from Sunday services at Gambrell Street Baptist Church in Fort Worth. Maston, professor of Christian ethics emeritus at Southwestern Seminary, has written his 21st book on walking as Christ walked. (Southwestern photo by Rodger Kittering).

SOUTHERN BAPTIST HISTORICAL
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Editorials

by don mcgregor

We are home missions

Missions in the United States must be supported with the same dedication that marks our effort to carry the gospel overseas. The lost are just as lost. And there are more of them. There are more lost people in California than there are in some of the countries to which we send missionaries. There are more lost in the United States than in 104 countries of our foreign missions work.

And California is not alone. The lost are all about us. For the most part, the reason they are lost is that we haven't tried to present the gospel to them. They are to be found from border to border and from ocean to ocean.

If they are to find eternal life, they need help.

Will we help them? We won't unless we call on the Lord to help us, and that is what the Week of Prayer for Home Missions is all about. The theme for this year's Week of Prayer is "How Far Love Reaches"; and it must somehow, through the manifestation of love through us, crisscross this land in search of those who have not been introduced to the Lord's Kingdom.

It takes prayer to accomplish this sort of thing. It takes prayer even to get us interested in going out to try to accomplish such victories. And it takes prayer to raise the amount of money that it will take to give the Home Mission Board the support it must have if it is to lead the way in searching out the lost in our own nation.

The goal is \$33.5 million. That is only about half of what the Home Mission Board needs, but it is half that the Board won't get unless it comes in through the annual Annie Armstrong Easter Offering for Home Missions.

The other half comes through the Cooperative Program.

The time for the Week of Prayer and the offering is March 2 through 9.

An exhaustive list of what the money is to be used for is in the Baptist Record office. A brief presentation will be made here for a better understanding of the way the money will be used.

The bulk of the offering, \$22.8 million, will be used for support of missionaries and field ministries. In this category, \$1,878,000 will go for evangelism projects, \$4,849,000 will be used for church extension, \$3,426,000 will help to fund Christian social ministries, \$7,340,000 will be used in language missions, interfaith witness will be aided by \$411,000, black church relations will use \$1,140,000, \$228,000 will go for chaplaincy ministries, and \$3,518,000 be used in associational missions work.

The next largest share will be the \$7,100,000 for advance in critical

areas. These are five areas that the Home Mission Board has identified as having a critical need for expansion. Because of their critical nature, those five areas will be listed in detail.

For increasing the number of missionary personnel in response to critical needs in the USA — \$2,500,000.

For implementing new strategies such as identifying special needs, pilot projects, new techniques, training personnel, and preparing materials — \$1,250,000.

For responding to the challenge of reaching metropolitan areas through evangelism, starting new churches, and ministry to language groups — \$1,750,000.

For expanding in-service training in missions and evangelism for recent seminary graduates — \$1,100,000.

For involving college students and graduates in short-term missions and evangelism projects — \$500,000.

The third category is support of special projects, and 33 are listed. The

HURRY!
The Week of
Prayer for
Home Missions
is here again!

March 2-9, 1986

Annie Armstrong

Easter Offering

National Goal:

\$33,500,000

Theme: How Far Love Reaches



total for this category is \$3,600,000.

The Week of Prayer and the Annie Armstrong Offering are coming just ahead of the Good News America revivals. The hope has been expressed that there will be one million souls won to the Lord during these revivals all across the nation.

In order for this to happen, we all must be involved in the effort. The

Week of Prayer for Home Missions and the Annie Armstrong Offering give us a chance to be involved directly and meaningfully.

But this is home missions. The lost people who are the subject of this effort live next door to us. Therefore there is one more point of involvement that we must be a part of.

We must witness.

Guest opinion . . .

The unthinkable, the unwanted — why?

By Robert M. Hanvey

Words like Mercury, Saturn, Apollo, Skylab, Shuttle mean something to us. Words like Enterprise, Discovery, Challenger are amplified in us today. On Jan. 27, 1967, three astronauts by the name of Grissom, White, and Chaffee, gave their lives because of the challenge which lay before them. On Jan. 28, 1986, seven of their comrades fell. They, too, were challengers. They, too, were explorers. Their names were Scobee, Smith, Onizuka, McNair, Resnik, Jarvis, and McAuliffe. The unthinkable, the unwanted happened and the "why" is still unknown.

Disturbing?
Distressing?
Depressing?

Surely these words share with us what is felt in our souls today. We are in days of mourning. We shall have years of remembering. Tragedy, however, seems to pull us together. We devise new meaning and new resolve. New meaning because we need something to gain our attention. New resolve because we recommit ourselves to exploring, to living, to working, to caring.

Have you considered what God may be trying to say to America, to the world? Is it that we have looked for a hero and not found one, or one will not endure? Is it that we are focusing our attention upon the temporal? The "why" remains unknown.

May I share a case in point? The date — Jan. 26, 1986. The place — New Orleans, La. The event — Superbowl XX. The media suggested that the day of Jan. 26, 1986, resembled a "national holiday." There is no doubt that spirits were high. There was seemingly no caring about surrounding events. A team wins. A team loses. But seemingly, everybody wins on that day.

Spirits were high! Within a brief span of time, within 48 hours, spirits plummeted to the depths of despair. This day, Jan. 28, 1986, gave us the widest possible spectrum of emotions that can be experienced. High to low — seemingly senseless hype and joy to doubtless despair and death.

The "why" may be answered one day when we have our courses corrected, when we have a goal — not senseless hype but deep, meaningful, and abiding resolve to explore and to conquer for Jesus' sake. Maybe the answer will come when we recognize that tragedy is not the end but only a test of our faith, our grit, our determination, our unsundered zeal to know, our commitment to learn and

to better ourselves and all humanity and our gift to make us dependent upon the Creator, the Savior.

The real tragedy is the way God has to use circumstances and events to stabilize the universe and to stabilize humankind. The real tragedy is that there does not appear to be a middle ground on which people will stand; there is either senseless joy or doubtless emptiness and extreme for most.

Perhaps our concern ought to be prayer, incessant prayer to God for deliverance, not heroes, not things to just get us by, but incessant prayer to Jesus for His help.

"Help us, O God! We need the ground of our faith to be restored

so that we are not shattered. Help us to keep our faith from being exploded. Help us to keep it stable, on course, so that down range we do not deter but reach the orbit around Jesus for our lives. Help us, O God, to find that stable middle-ground who is Jesus. Lord, we need to be looking for The Deliverer to sustain us now, not a hero who just comes and goes.

Oh, Father, please bless those in bereavement that they might have the middle-ground of faith who is Jesus until the "why" is known. In Jesus' name, Amen.

Robert M. Hanvey is pastor of First Church, Hazlehurst.

Closed Baptist clinic taunted by non-Christians in Benin

BOHICON, Benin (BP)—Non-Christians are shouting curses at a Southern Baptist dental facility that has been closed all but three of the past 21 months because it has no missionary dentist.

In 1983 Southern Baptist missionaries opened the clinic in the small upcountry town of Bohicon, Benin, after negotiating nearly seven years with government officials. But they had to close eight months later when the career dentist assigned to the clinic left. Missionaries have tried to fill in with volunteers from the United States, but their visits have been irregular and unpredictable.

"The clinic is really a key ministry there," said Tom Starkey, the former missionary dentist who staffed it. "It

opens up a lot of doors. The people could sense we were going out of our way to give them the best, and they really appreciated it."

Starkey, who said he left for personal reasons, usually attended up to 15 patients every morning and worked in the laboratory in the afternoon. Mostly he pulled teeth, but he also did fillings, crowns, and denture work. People came for miles to get help.

"But we weren't just repairing people's teeth," he said. "It's easier to present the gospel when they see we care."

Now, however, some are using the vacancies in the clinic to discredit the work. "People are passing by and shouting that the Christians' God can-

not keep the clinic open," said Marilyn Bonnell, coordinator of health and social services for Southern Baptist missionaries in Benin. "This causes us a great deal of heartache. The testimony to the community is counterproductive when we have to close the doors."

The clinic's most urgent need is a volunteer or volunteers to staff it continuously until July or August, when a long-term volunteer is expected to take over. But the real need is for someone who wants to make a career out of practicing dentistry as a missionary to Benin, said Bonnell, adding that it would take about three years to prepare to practice in the country. The nearby country of The Gambia faces virtually the same need.

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Help wanted in Argentina

Groups are needed to volunteer for an evangelism project in Argentina to work with existing churches in Rosario and Santa Fe, May 5-21.

Each team must consist of a preacher/team leader and two or three lay witnesses, with participation open to men and women and young people, high school juniors and up.

Cost of the trip is \$1,150 from Miami. Final payment is due the travel agent, Bryan Tours, before March 10. For details concerning travel write Bryan Tours at Box 5221, Jackson, Miss. 39216, or call toll free 1-800-647-5296.

For project information, contact Wayne Bristow or Jan Whitman at the Volunteer Enlistment Department, Foreign Mission Board, Box 6767, Richmond, Va. 23230.



Three Guesses

Three brothers in more than the ministry attended the Evangelism/Bible Conference in Jackson recently. They are from left, Jerry Guess, Davie Guess, and Curtis Guess. All are pastors of Baptist churches in the same area. Jerry is pastor of Pleasant Hill, Carthage; Davie is pastor of Emmanuel, Walnut Grove; and Curtis is pastor of Pine Grove, Neshoba County.

Mission plane goes down in remote bush country

NAIROBI, Kenya (BP) — A severe oil leak forced a Southern Baptist mission airplane to land among wild animals and Masai tribesmen in the remote bush country of Namanga, Kenya. The plane was a gift from Winona, Miss., layman Charles Hull.

The Cessna 210, flown by Tanzania missionary pilot Cordell Akin, was enroute from Nairobi, Kenya, to Mbeya, Tanzania, Feb. 1 with three passengers: Tanzania missionary Evelyn Knapp and two Tanzanian nationals, Jaston Binala and Austin Mwakijungu.

Akin, an experienced pilot from Nashville, Tenn., flew low over the landing site to drive off impala and wildebeest which covered the area. He made two more passes to try to examine the field, despite extremely poor visibility through an oil-streaked windshield, and landed successfully on his fourth approach.

The cow-herding Masai came running from nearby huts, intensely interested in the plane and its passengers, touching their skin and hair. A father pushed his small child, who had never seen white people, toward Mrs. Knapp so he could touch her white skin.

After examining the engine and wiping off excess oil, Akin decided to try to make it about 100 miles back to Nairobi. He took off, flying just above tree level over a road so he could land safely in an emergency. He landed successfully an hour later in Nairobi.

The Baptist Record

Gulfshore repairs are nearing completion

By Frank Simmons

After nearly five months of repairs, most of the damage related to the Sept. 2 hurricane at Gulfshore has been completed. The total repair project seems to be slightly ahead of schedule, and this will allow for the facility to be in use again soon.

The completed repairs, along with some other improvements and renovations, will give the Assembly an almost "like new" appearance in preparation for the ninth operating season since Gulfshore has been reopened.

This is the time of year for churches to be making definite plans for sending people to Gulfshore Baptist Assembly. Registration for summer events will begin with mail that has a March 1 postmark.

Groups or persons wishing to make reservations should send the following information, along with reservation deposit of \$30 per person, age two and up: Name and date of conference, whether family, individual, or church group; number of males, females, couples; children's names and ages; and type of accommodations desired (if applicable).

If an individual family wishes to make a reservation, its request re-

quires \$30 per person age 2 and up with a maximum of \$60 per family. All reservation requests must be made in writing.

Additional registration information is available in the 1986 Summer Programs Brochure which may be obtained by contacting the Gulfshore office (452-7261) or the program director's office in the Baptist Building (968-3800, extension 3910).

Gulfshore programs begin May 12, and continue for the 14 weeks of the summer. Conferences are planned for the whole church family with events designed for children, youth, adults, and senior adults.

The leadership training events offer special prices for families with children in attendance and also offer wholesome recreational events in addition to the outstanding program personnel.

If the past year's registration trends continue, many conferences will be filled early in the season. For this reason, group leaders should make their plans and reservations early. If additional information is needed, contact the Gulfshore office.

Frank Simmons is manager of Gulfshore.

More "lost" live in U.S. than in 104 foreign fields

By Jim Newton

BIRMINGHAM, Ala. — There are more "lost people" in the United States who "do not have a saving faith in Jesus Christ" than the total populations of more than 104 of the 106 countries where Southern Baptists send foreign missionaries, according to SBC Home Mission Board President William G. Tanner.

"Anyone who thinks that America is a 'Christian' nation just doesn't know the facts," said Tanner on the eve of the Week of Prayer for Home Missions.

Citing research compiled by the Home Mission Board's research division, Tanner said that about two-thirds of the total population of the United States do not "have a saving knowledge of Jesus Christ."

That means, said Tanner, that out of the 239 million total U.S. population, there are 160 million people who are "lost" and "without Christ."

Southern Baptists send missionaries to only two countries, India and Indonesia, which have total populations greater than the 160 million number of "lost" in the United States, Tanner said.

That means, he added, that there are more people in the United States who need the message of salvation than there are in countries like Brazil, Japan, Bangladesh, Pakistan, Nigeria, and Mexico.

Tanner challenged Southern Baptists during the Week of Prayer for Home Missions to be just as burdened for the lost in America as they are for those who do not know Christ in so-called "non-Christian" countries, and to give just as much to the support of home missions as they do to support foreign missions.

Tanner urged fervent prayer for the 1986 simultaneous revivals sponsored by the Home Mission Board called

"Good News America, God Loves You."

"As never before in history, we Southern Baptists will have an opportunity to proclaim the Good News of Jesus Christ to America during 1986," Tanner said. "We are praying expectantly that this year, Southern Baptists will win more people to Christ than ever before."

Tanner said he hopes that more than a million people will be won to Christ during the Good News America revivals. "But it won't happen, unless people pray, witness, and give sacrificially," he said.

Tanner said he believes that the Week of Prayer for Home Missions can make a significant difference as Southern Baptists all across the nation pray for lost people, and for "Good News America, God Loves You."

The Annie Armstrong Easter Offering for Home Missions can likewise make a tremendous difference, said Tanner, as Southern Baptists give sacrificially to support "Good News America" and the work of the Home Mission Board's missionaries.

Tanner urged Baptists not to be content with only praying and giving. "We must all be witnesses to a lost world, and to a lost nation in need of Jesus Christ," he said.

"Through 'Good News America' sponsored by the Home Mission Board, we can accomplish all three of these things," Tanner said.

"I hope and pray we can see the vision of 160 million people in America who are lost and in need of the saving power of Jesus Christ," Tanner concluded.

Jim Newton writes for HMB.

BSSB trustees vote music publishing

By Linda Lawson

NASHVILLE, Tenn. (BP) — Southern Baptist Sunday School Board trustees voted without opposition to establish a new music publishing department and to proceed with plans to build a product distribution center.

The action came during a two-day meeting characterized by expressions of unity and support for the board and the Southern Baptist Convention.

"I pray the spirit of this meeting is a harbinger of our convention meeting in Atlanta," said Vice-Chairman John David Laida before the meeting concluded with trustees joining hands and singing "Blest Be the Tie." Laida is pastor of First Baptist Church of Clarksville, Tenn.

The music publishing department will produce music products for sale

(Continued on page 6)

Peace Committee chair urges prayer, fasting

WILLIAMSBURG, Va. (BP) — A special time of prayer and fasting for the Southern Baptist Convention Peace Committee has been called for by the peace group's chairman, Charles Fuller.

"I would like to call upon all Southern Baptists to enter into a special time of prayer and fasting, from Sunday afternoon, Feb. 23, to noon Monday, Feb. 24, seeking the wisdom and power of God for the Peace Committee and claiming great hope for our denomination's future," he said.

Fuller, pastor of First Baptist Church of Roanoke, Va., made his request during a meeting of the Southern Baptist Press Association, which is composed of editors and staff members of the 37 state Baptist newspapers.



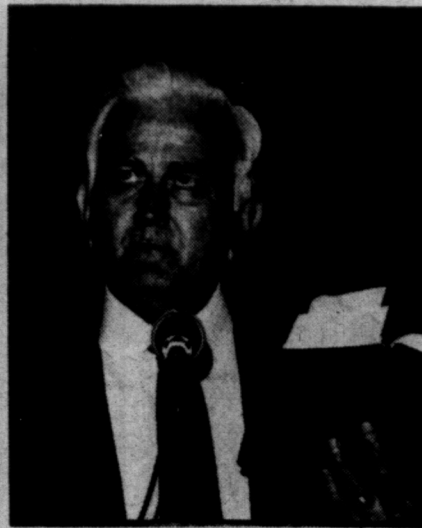
Lewis Drummond, professor, Southern Seminary



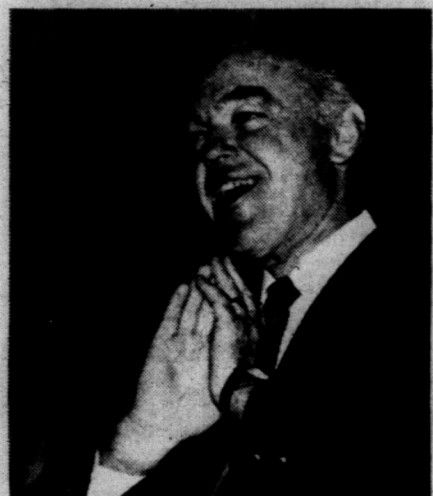
Joel Gregory, pastor, Travis Ave., Ft. Worth



Jerry Vines, co-pastor, FBC, Jacksonville



Landrum Leavell, president, New Orleans Seminary



Perry Sanders, pastor, FBC, Lafayette, La.

Speakers say it with the hands

These photos of speakers at the recent Evangelism-Bible Conference at Alta Woods Church, Jackson, and musicians in the same conference (opposite page) are by Tim Nicholas.



David Ring, evangelist, St. Charles, Mo.



Carl Bates, professor, Southern Seminary

Alta Woods to host Childlife Conference

NASHVILLE—The first of seven regional ChildLife Conferences supporting the 1985-86 Baptist Sunday School Board's children's Church Training emphasis, "Growing Children Growing," will be held at Alta Woods Baptist Church in Jackson, March 13-15.

The conferences are planned to help church leaders understand and minister to children and their families, to focus on a child's need in society, to challenge churches to provide quality education, and to emphasize the need for discipleship development for older children.

The conferences will expose children's leaders, parents and church staff members to the world of children and their needs and problems.

William Hendricks, professor of theology, Southern Seminary, Louisville, Ky., will be the featured speaker at the Jackson conference.

Registration is \$25.

Additional information about the "Growing Children Growing" emphasis or any of the other conferences is available from Regional ChildLife Conferences, Preschool/Children's Section, Church Training Department, 127 Ninth Avenue, North, Nashville, Tenn. 37234.



Carl Savell, head of the Interfaith Witness Department of the Home Mission Board, leads a small group conference on witnessing to Mormons and other cults. Savell is former pastor of Woodville Heights Church, Jackson. (Billy Hudgens photo).

Hospital dedicated

FORREST CITY, Ark.—More than 5,000 persons from Eastern Arkansas swamped Baptist Memorial Hospital-Forrest City Feb. 9 for the dedication of the new 118-bed facility.

Southern Baptists in Arkansas, Mississippi, and Tennessee own the health care system and choose trustees who set policy.

Family life conference set

"Family: Living on the Growing Edge," is the theme for the Hinds-Madison Association Family Life Conference, March 21-22 at Colonial Heights Church, Jackson.

Featured speaker will be Kenneth Gilburth, co-director of the Shepherd's Staff Counseling Center in Jackson, with Tommy and Carol Sparkman of Parkway Church, Jackson, as music leaders.

The conference begins at 7 p.m., March 21, and concludes the next day at noon.

Childcare for birth through sixth grade is available for \$5 per child. Childcare request deadline is March 14. For conference information, contact Ron Mumbower, associational family ministries director, at Box 1158, Jackson, Miss., 39215, phone 352-0554; or the Hinds-Madison office at 362-8676.

Pastoral care seminar planned

The Christian Action Commission of the Mississippi Baptist Convention and the Mississippi Baptist Medical Center will jointly sponsor the 26th annual seminar on Pastoral Care of the Ill, Thursday, March 6, 9:30 a.m.-3:00 p.m. in the Gilfoy Auditorium of Mississippi Baptist Medical Center.

The pastoral care seminars were originated with the idea of assisting pastors and other religious workers in the problems of ministry to the sick. In recent years, the focus of the programs has been expanded to include topics of interest to physicians, social workers, and the general public.

The topic for the 1986 seminar is "Dealing with Child Abuse." This year's program will feature Sue Hathorn, a local authority on child

abuse; Keith Tonkel, pastor of Wells United Methodist Church; and Mike Wilkinson, associate director of Mississippi Baptist Medical Center. A videotape narrated by Elizabeth Holland, a pediatrician from Memphis and a leading national expert on child abuse, will also be shown.

Coordinators of the seminar are Gordon Shamburger, director of pastoral care at Mississippi Baptist Medical Center, and Paul Jones, executive director-treasurer of the Christian Action Commission.

The seminar is open to all interested individuals and is free of charge. Participants will be responsible for their own lunch arrangements. For further information, contact Chaplain Shamburger, 968-5146, or Paul Jones, 968-3800.

Forum topic: Hospice care

CLINTON — A Jackson surgeon, Edward M. Lowicki will be the featured speaker at the Mississippi College spring Social Science Forum on Friday, Feb. 21, on campus. He will address the Forum at 10 a.m. in the Learning Resources Center of the Leland Speed Library.

Lowicki's topic will be "The Best of Times in the Worst of Times: Hospice Care for the Dying." He serves as the national chairperson of the Association of Hospice Physicians and is generally regarded as a leading advocate of hospice care in Mississippi.

Students will hear Frank Gunn

Frank Gunn, president of the Mississippi Baptist Convention, will speak at the University of Southern Mississippi Baptist Student Center at 214 N. 31st Ave., Hattiesburg, Feb. 27, at 6:30 p.m.

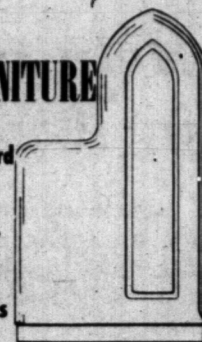
Afterwards, a special dessert will

be served. The BSU students are having a competition between the guys and girls in giving money to summer missions. The group which loses the competition will cook dessert for all those who attend the meeting on Thursday, Feb. 27.

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Evangelism-Bible Conference

Musicians take integral part

A number of musicians participated in the Mississippi Baptist Evangelism/Bible Conference by voice or instrument.

This year, keyboard artists were an integral part of the opening of each session. They included Bobbie Butler, Jackson; Dot Pray, Jackson; Susie Cook, Jackson; Dorothy Harrison, Brandon; Ed Sudduth, Brookhaven; Sarah Talley, Jackson; Lorraine Piggett, McComb; Connie Kossen, Jackson; and Irene Martin, Jackson.

Among the renditions of the keyboard artists was a four part piece written by Irene Martin of the Baptist

Record staff. The name of the piece is "The Desert Shall Bloom Like the Rose."

Soloists and singing groups included Beverly Terrell of Houston who sang at each session; Angela Traylor, Jackson; B. J. Jenkins, Kosciusko; the Mississippi Singing Churchmen; the Ole Miss BSU ensemble; the Alta Woods Church adult choir; Suzy Hillman, Gulfport; Alicia and Gayla Gatewood, Forest; the Singing Deacons, Greenwood; Allan and Lisa Fowler, Hattiesburg; and a chorus composed of volunteer and bivocational music directors and their spouses.

Church Music Conference to feature W. J. Reynolds

William J. Reynolds will be the featured guest speaker at the annual meeting of the Mississippi Baptist Church Music Conference on Thursday, March 6, at First Church, Natchez.

Reynolds is associate professor of Church Music at Southwestern Seminary, Fort Worth. He was general editor of the Baptist Hymnal, 1975.

Reynolds will have two presentations: "The Philosophy of Worship"

and "the Planning of Worship Services."

Ted O. Stanton will be the luncheon speaker and will speak on his work as a music missionary in Argentina.

There will be two mini-concerts during the afternoon session, the first by Ed Ludlow, organist, Blue Mountain College. Later, Gene Winters, Josephine D'Arpa, and Jeff McLelland of William Carey College will perform.

The Church Music Conference is for Mississippi Baptists who serve in church and school music. Registration for the Conference can be handled through Chris Jenkins, First Baptist Church, P. O. Box 37, Gautier, Miss. 39553.



Singing Deacons, North Greenwood Church, Greenwood.



Alta Woods Church choir



Alicia and Gayla Gatewood, music evangelists, Forest



Allan and Lisa Fowler, Hattiesburg.



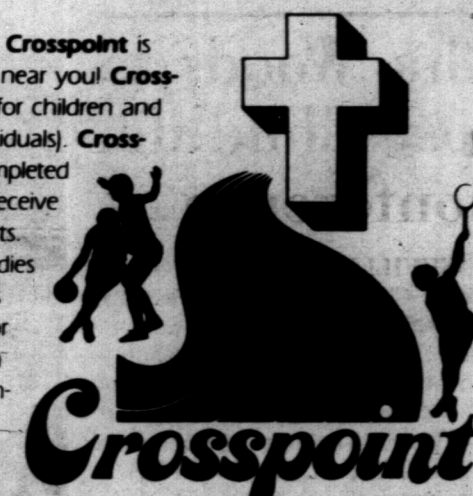
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Church Growth Conference March 10-11, 1986

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Dr. Win Arn, president of the Church Growth Institute, Pasadena, Calif., one of America's leading specialists in church growth.

FEE: \$25 for an individual; \$40 for a church group.
This covers cost of materials and Tuesday lunch.
TIME: Monday night: 6:45 to 9:15 p.m.
Tuesday: 8:45 a.m. to 9:15 p.m.

Complete the form below and mail with your check (made payable to Sunday School Department) to: Keith Wilkinson, P. O. Box 530, Jackson, MS 39205.

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ASSOCIATION _____ CHURCH/ASSOCIATION POSITION _____

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Special Growth Conferences for age-group Sunday School workers/deacon chairmen, Monday and Tuesday evenings 6:45-9:15 p.m.
Conferences led by BSSB and NBSCB leaders.
There is no conference fee for these sessions.

Missions weekend for youths "... ready to run" at Gulfshore

"... ready to run" is the theme for the March 28-29 Mississippi Baptist Youth Missions Conference at Gulfshore Baptist Assembly, Pass Christian.

The weekend program is designed especially for youth leaders and young people in grades 7-12, Acteens, Pioneers, and interested college students.

Special guests will be a group of missionaries from the United States and around the world, Rosemary

Hoover, a musician living in St. Louis, and Phil Briggs, a professor at Southwestern Seminary, Fort Worth.

The purpose of the weekend, besides the fellowship of meeting youths from all over the state, will be to acquaint youths with mission activities and opportunities and to allow them to meet missionaries that their churches support.

The cost is \$27 per person which must accompany registration. To

register, write, including \$27 per person, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss. 39751.

The registration office at Gulfshore opens at 1 p.m., March 28, and the program concludes at 3 p.m. the next day.

Youth Missions Conference is sponsored by the Brotherhood and Woman's Missionary Union Departments of the Mississippi Baptist Convention Board.

Mission Hill member helps feed starving families

By Anne W. McWilliams

"I read where the Baptists are helping feed starving people around the world. I think that is a fine thing to do and I hope what little bit I am sending will help."

Thomas L. Lloyd wrote this note and sent it (with his contribution for world hunger) to Christian Action Commission, Box 530, Jackson, MS 39205.

Groups such as Sunday School



Thomas L. Lloyd lives near Mission Hill Baptist Church in Lincoln County, with his two dogs, Tiger (pictured) and Tojo.

classes have sent more than one contribution. Some individuals have given more than once. But Lloyd is the only one who has regularly sent his world hunger offering without fail, month after month, to the office of the Christian Action Commission, for more than a year. For this reason, he has captured the admiration of the staff of the agency.

Lloyd lives in Lincoln County on Route 2, Wesson, not so far from Lincoln Lake. His house is near the Mission Hill Baptist Church, where he has been a member since the mid-1950's. It is the church where he was baptized, and the only church to which he has belonged.

His concern for world hunger was increased, he said, from watching television programs, such as ones shown on the needs of Ethiopia. Also he has been reading about world hunger needs. (Two things he does a lot are to read and to watch TV.) The Baptist Record was stacked on top of his reading materials; world hunger needs have been pinpointed in that from time to time.

Lloyd, a bachelor, lives alone, except for his two dogs, Tiger and Tojo. His parents are no longer living, and the only other children that were in his family died when they were quite young, he said. (One of his second cousins lives not too far away.) Through his offerings he helps to care for some needs of other people's families.

Born in Louisiana, he moved to

"I read where the Baptists are helping feed starving people around the world. I think that is a fine thing to do."

Mississippi when he was six months old. In 1955, his father sold his land at Brookhaven and the Lloyds moved to Mission Hill.

"My father was a farmer, and all the work I ever did was farming," he said. However, he no longer farms.

One of his friends told him he was sending a check quarterly to the Baptist Children's Village. Lloyd agreed that that was a good cause, too, but decided he wanted to send his to a world hunger fund. He asked his pastor where he should send it, and was told to send it to the Christian Action Commission.

His regular offerings to this cause are in addition to his offerings through his church, he said. But he insists, "I don't give for publicity. I want people to understand that."

He did not ask for a story and did not want a story about these gifts to world hunger. He said, "Why a story on me? I know many other people give to this. Why choose me?"

Because, Thomas L. Lloyd, like you said, helping to feed starving people is a fine thing to do, and every little bit helps. It would be great if a lot of people sent in some money regularly, month after month — be it little or big, to help feed starving people.



Group meets in reaction to Lindsay-led meetings

By Greg Warner

DeLand, Fla. (BP) — Vowing they will not be forced out of the Southern Baptist Convention, a group of Florida Baptists who are opposed to recent actions by "conservatives" in the state have met for the first time to map their own strategy.

Thirty-five people, many of them laypersons, gathered at First Church, DeLand, Feb. 4 and agreed to hold several rallies in the coming months.

David Medley, pastor of Stetson Church, DeLand, organized the meeting, which he said was prompted by recent rallies headed by Jacksonville pastor Homer Lindsay Jr. Lindsay, co-pastor of First Church, Jacksonville, has sponsored several meetings in the state as part of what he said is a nation-wide effort to control the election of the SBC president and rid the denomination of "liberalism."

In light of what has been happening, we felt the real conservatives in Florida needed a voice," said Medley.

Craig Sherouse, pastor of First Church, Seminole, described similar efforts in other states. "We probably have been the most reticent of all Baptists in our major state conventions," he said. "We politely have sat by while Homer and his boys secretly met and later openly rallied, drawing the circle of cooperation smaller and tighter and effectively saying, 'We don't need your kind of Baptists.'"

In discussion, several participants said they felt excluded by other Baptists who take the "conservative" label for themselves while condemning all others as "liberals." "I'm a little weary of fundamentalists being called conservatives," said Bryan Robinson, pastor of First Church, Fort Myers. "The conservatives are right here in this room. Baptists historically have insisted on freedom and missions, but neither of these concerns are being touched by those who are mislabeled (as conservatives)."

Other criticized reports that some Florida pastors are "handpicking" messengers to the 1986 SBC meeting who will vote for a certain candidate for president.

While some participants suggested they meet with "conservative" leaders in the state to discuss differences, others favored a more direct, public response to what they called "divisive rhetoric" and "misinformation" about liberalism in Southern Baptist schools.

Dixon Free, pastor of First church, Ormond Beach, distributed copies of a two-page article by Thomas E. Rush, pastor of Lake Park Church, Lake Park, Ga., which cited examples of alleged liberalism at Southeastern Seminary, Wake Forest, N.C.

The article appeared in the Dec. 19 issue of Baptists United News, an inerrancy newspaper published in North Carolina and edited by Robert Tenery, a trustee of the Baptist Sunday School Board, and pastor of Burkemont Church, Morganton, N.C.

Several recent graduates of Southeastern refuted the charges.

Jack Dean of DeLand, who was in classes with Rush, said the allegations were based on statements taken out of context. Others were "outright lies," he said.

Contacted after the meeting, Rush said he stood by the allegations. "There was not a single conservative (professor) at Southeastern," he added. "I don't know any of them who believe the substitutionary atonement of Christ."

Warner writes for the Florida Baptist Witness.



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Trustees vote music publishing

(Continued from page 3)

through trade outlets to churches and individuals.

The new department, which will become operational Oct. 1, will publish print, vocal, and instrumental audio and video items; and offer music instruments; and related products.

"There is a large demand for Christian evangelical music for churches. Also, we have never before attempted to reach the leisure or home music markets," said Jimmy Edwards, vice-president for publishing and distribution, who will oversee the operation of the new department.

The church music department of the board will continue to publish all church music program curriculum and periodicals, periodical recordings, Convention Press music books and any future Baptist Hymnals, Director Wesley Forbis announced.

Authorization to proceed with development of detailed plans, specifications and receiving bids for construction of a warehouse and product distribution center five miles from downtown Nashville was one of several recommendations that were part of a comprehensive space study.

Trustees also adopted a basic planning framework for long-term space needs based on service of the board

to a denomination projected to grow to about 17.5 million members in the next 15 years. Southern Baptist church membership now is about 14.5 million.

Trustees also approved continued work by the trustee space committee and the administration on options including remodeling the downtown warehouse for offices and other uses and selling the downtown property and moving the entire board to another location.

In another action, trustees authorized earmarking \$1.55 million from program reserves over the next five years to fund development, production, and promotion of new Holman Bible products and to expand the Holman sales force.

Also, trustees approved returning in 1987 to a summer schedule at Ridgecrest and Glorieta Conference Centers in which all conferences begin on Saturdays and end on Fridays.

Responses were adopted to two motions and one resolution referred to the board at the 1985 meeting of the Southern Baptist Convention.

In response to a motion calling for the board to publish a new commentary, a multi-phased research project is being conducted to determine whether there is a need for a new commentary and, if it is needed, what its basic design should be. In addition

to group interviews and a mail and telephone survey of potential users, a survey of messengers to the 1986 convention will be conducted.

Dessel Aderholt, director of the Broadman division, estimated that any recommendation concerning a new commentary might be made to the trustees in February 1987, and, if approved, the first volumes could be released in 1990 or 1991.

The response to a motion urging use of different versions of the Bible in Vacation Bible School materials noted that the King James Version will continue to be the basic text for VBS. Response to a resolution requesting updating of Sunday School literature noted that a curriculum content-design adjustment study "was instituted in the fall of 1985 with changes to be implemented in 1990-91.

In his report, President Lloyd Elder described the Jan. 27 visit of four members of the SBC Peace Committee as "cordial, helpful, probing and candid. It is not an inquisitorial committee in fact or in spirit."

On another subject, Elder said a five-year management plan for BTN, the board's satellite telecommunications network to churches, is being implemented.

Linda Lawson writes for the Sunday School Board.

Faces And Places

by anne washburn mcwilliams



Left to right are Pansy Rankin, Jerry Rankin, Joan Peterson, Lori Rankin, Mildred Jenkins, Bobbye Rankin, and Russell Rankin.

Dinner with the Rankins

Both Jerry Rankin and Raviwan Thumchai live on streets connecting with Sukumvit Road. I thought that meant they live near each other. That may be true, but nothing, I soon found out, seems like a short distance in Bangkok traffic. Jerry picked Joan and me up at Thumchai's house at 6 on Monday evening, Nov. 25. We drove on the left. Meeting us or passing us were gasoline trucks, vans, cars, three-wheeled taxis called tuktuks, buses with open sides packed with people who paid one baht, bicycles, and, along the edges, men and women pushing carts.

Constantly the motorcycles roared down through all this, interweaving between the lanes of cars, never slowing for any sort of jam. I saw a fat woman sitting sideways on the back of one, both feet sticking straight out in high-heeled pumps. As her driver zoomed down a line between all the cars ahead of us, I could not see for the life of me how her feet kept from being knocked off. But she didn't even lose a shoe.

Jerry's wife, Bobbye, had invited us to dinner, and it was superb. Her menu: Chicken and cashews, sweet and sour fish, spring rolls (pau pia), rice, green salad edged with pineapple slices, and lemon chiffon pie. Bobbye is a beauty who once was chosen as Miss Mississippi College; I learned she is also a good cook.

And a talented decorator. In the center of the round dining table stood a bouquet of fresh orchids. The motif of the china picked up the orchid theme. So did the color scheme of the living-dining room. Drapes and upholstery repeated the color of the real orchids, some in solid colors, others in orchid-flowered fabrics. That, in combination with the shining hardwood floor, made the room a singularly inviting place.

Pansy, Jerry's mother, was there to eat with us, and Mildred Jenkins, too, resting a bit before leaving for Bangladesh. So were Lori and Russell Rankin. Lori told us that she would be graduating in December from the International High School in Bangkok. Her grandmother could see her get her diploma. Jerry said that Lori was secretary of the student council at her school and that Russell, 15, and in 10th grade, is vice-president of the sophomore class.

The Rankins were appointed as

missionaries in 1970 and served in Indonesia for 14 years before they moved to Thailand. Bobby's mother, Mrs. L. L. Simmons, lives in Brookhaven. The son of Pansy Rankin and the late J. I. Rankin, Jerry grew up in Clinton. His mother is now a member of First Church, Fulton.

As the Foreign Mission Board's associate director for Southeast Asia, Jerry travels a lot of the time but his office is in Calvary Baptist Church, Bangkok. His desk, a large one of carved teak, wood, came from Indonesia, where he bought it long ago for \$20. While he is away, he said, Bobbye "keeps things flowing." She files, does other office work, answers letters. She works with children at retreats, and teaches a senior high class at Calvary. Sometimes she travels with him. In Bangkok, she said, her special areas of interest are one to one evangelism and a prayer ministry.

On Wednesday night, I saw the Rankin family again at the Calvary church. From where I was sitting, with Joan and Thumchai, I turned to see Bobbye and Jerry with Pansy, across the aisle and slightly behind us. They stood as we sang "We Gather Together."

Calvary and churches of several other denominations were meeting for a joint Thanksgiving service. The new U.S. ambassador to Thailand, William Brown, read a Thanksgiving proclamation. Roy Johnston, pastor of the Evangelical Church, in his sermon stressed the importance of retaining an attitude of gratitude all year.

Ava Shelby, missionary, (wife of Jack, who directs partnership missions efforts in India — played the piano. A choir from the International High School sang.

Lori and other young people helped to serve refreshments in the church parlor after the service. During that time of fellowship I met Maxine Stewart, missionary press representative, who promised to give me a tour of Baptist mission work in Bangkok on Friday (more about that another week).

One time when you are not critical of either the voice or the tune is when someone is singing your praises — Kathleen Aubrey



Lori Rankin, right, serves refreshments to her mother, during a reception at Calvary Baptist Church, Bangkok, Thailand.



Bobbye, Jerry, and Pansy Rankin enter into the congregational singing at Calvary Church, Bangkok.

Devotional Angel Face

By Michael O'Brien

Read: Acts 6:8-15

"... they saw that his face was like the face of an angel."

The imagination of man has allowed us to put together a picture of an angel as a thing of beauty. Down through the ages, artists have portrayed them as winged creatures of beauty. We see them as children and will often say of a good child, "Oh, he was a perfect angel." Many of a young man has said to his favorite girl, "You have the face of an angel." Songs have been written about "Angel Face." Books and novels have been written with the imaginative angels in them; and more recently, some books to tell what the Bible says about angels. But what IS an angel really? What did the members of the Sanhedrin see when they "looked on him intently"?



O'Brien

An angel is one of God's creations. God made many, many angels. Probably hundreds of thousands of them. However, he did not make them to float around heaven on a big puff of white cloud. He did not make them to serve him. In my heart, I believe what the members of the Sanhedrin saw was a man so committed to the God he believed in, that his countenance changed. The Bible teaches that man is made a little lower than the angels; but, here was a man who, when he was about to give a defense of what he believed, was raised above what he was. Those who looked on him did so "intently." Why? Because they did not believe what they were seeing, for they saw the face of an angel. "Heavenly Father, until you raise us above the angels, keep us, Amen."

Michael O'Brien is pastor, First, Lexington.

Alcohol still ranks No. 1 in teen abuse

Despite widespread concern about cocaine and other drugs, alcohol remains the most abused drug by America's teenagers.

In one national survey, nearly a third of high school students who drank were "alcohol misusers" or "problem drinkers," meaning they had been drunk at least six times in

the previous year or had had serious difficulties two or more times that year as a result of drinking.

Alcohol is the leading factor in fatal and nonfatal traffic accidents involving teenage drivers. Each year 5,000 young lives are lost in such accidents.

Also, a new survey of more than 44,000 youngsters by the National

Parents' Resource Institute for Drug Education indicates that more children are trying alcohol at an earlier age and that they are drinking more often. The survey found that 33.4% of current sixth-graders had tried beer or wine and 9.5% had tried hard liquor.

— From news reports

Letters to the Editor

Young ministers' wives

Editor:

I am sure that I speak for all young ministers' wives in expressing thanks to the State WMU office and the Mississippi Baptist Convention for the wonderful experience shared by many young ministers' wives from all across the state at Camp Garaywa at the Young Ministers' Wives Retreat on Jan. 24 and 25.

Any young minister's wife who did not attend missed a wonderful opportunity to hear Nan Sugg, missionary to Taiwan, and Ellen Tanner, wife of the President of the Home Mission Board, who spoke on "Prayer in the Life of a Minister's Wife."

Other conferences were held on personal appearance, husband-wife relationships and how to economically decorate your home. Enthusiastic entertainment was provided by state officers of the WMU.

It was a very rewarding time for me and a great chance to meet and fellowship with ministers' wives from across the state. I would encourage those of you who did not attend this year to make your plans now for next year's retreat.

Candy Anderson
Vaughn

Baptist heritage series

Editor:

Plans for a third Baptist heritage video tape series produced by the Historical Commission, SBC, are underway. This series, dealing with the history of Baptists worldwide, will contain a significant amount of old film footage. Therefore, we are seeking pre-1950 film or motion pictures that depict ordinary Baptist life.

Individuals with "home movies" showing revivals, worship services, creek baptisms, Sunday schools, Vacation Bible Schools, and other Baptist activities are being sought. These individuals should contact A. Ronald Tonks, assistant executive director for the Historical Commission, about our borrowing these films to copy for use in the video tapes.

We are asking your assistance as the editor of *The Baptist Record* to help us inform your readers of this need by publishing this letter or the accompanying news story. Thank you for your consideration.

Shellyn G. Poole
Communications Specialist
The Historical Commission
901 Commerce St., Suite 400
Nashville, Tenn. 37203

Hilltop Manor folk welcome Clarke Venable birthday parties

Clarke Venable Church has had a mission point for about 13 years. A group of Woman's Missionary Union members goes once a month to give a birthday party at Hilltop Manor Nursing Home for Union.

Both men and women from the church have served in the mission as have choir groups and GAS and Mission Friends. At present there are five regulars: Jean Thrash, Nena Leatherwood, Odell Adams, Bessie Williams, Alyene Simmons.

"As we gather on the 3rd Wednesday evening at about 5:30, we are often tired and weary, wishing it were some

other night," says member Alyene Simmons. "But the mood changes when we arrive at the home. We are greeted with 'Hello's,' hugs, and kisses from the residents."

When all are assembled in the dining room, individual flower arrangements, arranged by Odell Adams, are presented to the birthday honorees, and "Happy Birthday" is sung to them.

Then follows a period of handcrafts, prepared by Bessie Williams. For example, in January a basket of Narcissi was made to remind them of spring. Then a short devotional is

given, and all enjoy the birthday cake and fruit punch.

Many things make the trip worthwhile: the lighted faces, the warm embraces, and the many "thank you's" and especially the smile on the face of one resident, Joe, who has never seen any of the happenings, for he has always been totally blind.

In addition to the women who make the trip, others from the church participate. Madaline Mayes makes the birthday cake most of the time, Sunday School classes contribute to the cost, and individuals help with expenses from time to time.

Names in the News

Margaret Carmean, assistant professor in the Department of Education at Mississippi College, has been elected to serve a three-year term on the International Board of Governors for the Council for Exceptional Children (CEC).

Carmean has served as president of the Mississippi Association for Talented and Gifted (MATAG), coordinator for the Mississippi Odyssey of the Mind, secretary for the Mississippi Association for Children with Learning Disabilities (MACLD), and as the state coordinator for the CEC Political Action Network.

Crystal Springs native, Arlis C. Hinson, administrator of First Church, Shreveport, has accepted the position of administrator of Park Place Towers in Amarillo, Tex., a ten-story apartment retirement home built by and adjacent to First Church, Amarillo. Hinson is a graduate of Mississippi College and Southern Theological Seminary. Mrs. Hinson is the former Georgia Herrin of Collins.

Sidney White is available for pulpit supply and revivals. He has been licensed and is now a student at the New Orleans Seminary. White can be contacted at 238 Cloverdale St., Pearl, Miss. 39208, telephone 932-1300.

NEW ORLEANS—Eddie Lieberman, a Jewish Christian from Greenville, S.C., led the annual campus revival Feb. 4-7 at New Orleans Baptist Theological Seminary.

Lieberman, a full-time evangelist, was joined by music evangelist Alan Celoria of Jackson, Miss. Both are former students of the seminary.

PRAGUE, Czechoslovakia — An Italian Baptist has been elected to a two-year term as president of the European Baptist Federation Council, composed of Baptist bodies throughout Europe. Piero Bensi of Florence, Italy, a former president of the Baptist Union and of the Protestant Federation of Italy, is secretary of the union's theological commission. Outgoing President David

Lagergren of Stockholm, Sweden, has been named chairman of the program committee for the 1989 European Baptist Federation Congress in Budapest, Hungary. The council's new vice president is Vasile Talpos of Bucharest, Romania, general secretary of the Baptist Union of Romania.

NASHVILLE, Tenn. (BP) — Marv Knox, 29, has been elected feature editor for Baptist Press, the news service of the Southern Baptist Convention.

Knox, who assumed the post Feb. 1, succeeds Craig A. Bird, who resigned after he was appointed a missionary associate with the SBC Foreign Mission Board.

Knox, a native of Fort Worth, Texas, has been employed in Southern Baptist journalism for seven years, following his 1979 graduation from Hardin-Simmons University, Abilene, Texas.

He comes to the BP position after two years as associate editor of the Baptist Message, newsjournal of the Louisiana Baptist Convention, in Alexandria.

Staff Changes

Big Springs Church, Lincoln County, has called Randy Farmer as pastor.

Dorsey Church, Mantachie, has called Kermit Brann as interim pastor. Brann began his ministry on Feb. 2.

Clarence J. Cooper recently became pastor of Emmanuel Church, Grenada Association. He goes to Grenada from New Liberty Church, Calhoun Association. A native of Spartanburg, S.C. Cooper grew up in the New Albany area. He is married to the former Darlene



Cooper

Waldo of Yalobusha County, and they have two children. Former pastorates include Keownville Church, New Albany and Mary's Chapel Church, Ripley, Tenn.

Roy J. Wood has resigned Bellehaven Church, Ocean Springs, to become pastor of Sardis Church in Atmore, Ala.

Charles Keel is presently serving as interim pastor of First Church, Lambert. He has pastored churches in Panola, Lafayette, Calhoun and Quitman Counties. He and his family are living in Lambert. Clyde K. Schiele is associate pastor and minister of music and youth at Lambert.

First Church, Winona has called Kenny Hodges as minister of music and education, beginning March 1. Hodges is a graduate of Mississippi State and Dallas Theological Seminary. He also has pre-doctoral studies in psychology from North Texas State University, Denton, Tex. Jerry Mixon is pastor.

Book Reviews

Dye, Harold E. A DAILY MIRACLE, (using your time for God's glory) Broadman, Nashville, pp. 126, no price given.

Some people write words, Harold Dye uses words to paint pictures. From his description of a desert sunrise in the opening chapter though "Time Is Life . . . A Time to Love — Relax — Laugh — A Time for Tears," the author draws heavily on the rich experiences of his life to unfold the revelation that "the proper management of our time is imperative, but it

must not . . . limit human interchange," and that the "only way to enjoy the delights of the natural world is to take your time."

This is not the usual book on how to conserve time. The author does not attempt to do this; but, oh, does he tell us how to savor it.

We have come to expect great things from this author who wrote all of the devotions for Open Windows in 1985 and who gave us No Rocking Chair for Me! and other favorites. This delightful little book is another of his gems. — IBM



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Just for the Record

BAPTIST RECORD PAGE 9
Thursday, February 20, 1986



Wynndale Church, Springridge Road, (Hinds-Madison) held a groundbreaking ceremony for an educational building housing first through 12 grades, immediately following the morning worship service, Feb. 2.

Pictured from left are Charles Gentry, pastor; Bill Bowers, chairman of the building committee; Ruby Smith, co-chairman of the TOGETHER WE BUILD fund-raising campaign, and Bert Fitzhugh, chairman of the deacons.

The adults of First Church, Greenwood, will be sitting down to steaks on Tuesday night, Feb. 25, at 7 p.m. for their adult banquet. The theme will be "Ole Days in Dixie," with J. Garland McKee as guest speaker. McKee is pastor of First Church, Pearland, Tex. Originally from Greenville, Miss., he is the son of James and DeLee McKee. He is married to June Richardson McKee and they have one son, James Gilman.



McKee participated in numerous sports in high school, but especially in boxing. He was graduated from University of Mississippi and Southwestern Seminary. He also attained a MDiv degree from Southwestern.

McKee has produced a long play stereo/high fidelity recording entitled-

Must sing anthem

NEW DELHI, India (Ep) — A state court judge in India has ruled that Jehovah's Witnesses must "respect and sing" the Indian national anthem in schools.

The ruling came in the case of three Jehovah's Witness children who were removed from a government-funded Hindu school after refusing to sing the national anthem.

Mississippi Baptist activities

- Feb. 24 Video Production Workshop; FBC, Cleveland; 7-9 p.m. (DBS)
- Feb. 25 New Church Member Orientation Clinic; Baptist Building; 10 a.m.-2 p.m. (CT)
- Video Production Workshop; Calvary BC, Jackson; 7-9 p.m. (DBS)
- Feb. 26-28 Directors of Missions Program Interpretation Meeting; Camp Garaywa; 3 p.m., 26th - Noon, 28th (PD)
- Feb. 28 Mini Rec Lab; FBC, Oxford; 6 p.m., 28th-4 p.m., 1st (CT)
- March 1 State Instrumental Festival; Mississippi College, Clinton; 9 a.m.-2 p.m. (CM)
- March 1 Kindergarten Day Care Clinic; FBC, Clinton; 9 a.m.-4 p.m. (CAPM)

ed "Laughin' With 'Em." This record has received a four-star rating by Billboard, international music-record news weekly and is on the Americana Label.

Tickets are \$2.00 and must be bought in advance from the church office.

Off the Record

The man was more than a little annoyed when a neighbor telephoned at 3 a.m. and complained, "Your dog is barking so loudly that I can't sleep."

The neighbor hung up before he could protest.

The following morning at 3 a.m. he called his neighbor and said: "I don't have a dog."

Carey receives grant

Unrestricted grants totaling more than \$12,000 will be distributed to 10 privately supported colleges and universities in Mississippi this week by the Sears-Roebuck Foundation, Bill Jordan, area representative, said today.

In the Hattiesburg area, William Carey College will receive a grant totaling \$2,500.

The Mississippi colleges and universities are among 956 private accredited two- and four-year institutions across the country which are sharing in Sears Foundation funds for the 1985-86 academic year.



Fellowship Church, Meridian, has increased in Sunday School, and overall growth over the past few years, thus making additional classroom space a real necessity, according to Susan Combs, church secretary. A pot-luck lunch and ground breaking ceremony was held Jan. 19, to begin construction on a 4,800 square feet educational building. Pictured are (left to right) Tommy Godwin, building committee chairman; Jeffrey R. Parker, pastor; Jimmy Rutledge, chairman of deacons; Rayford Temple, chairman of finance committee; Leon Young, director of missions, Lauderdale County; and Fred Snowden, representing O. L. Snowden & Sons Construction Co.



Girls in Action of East Columbia Church, Columbia, recently participated in a recognition service. The theme was "What a Wonderful World." Participating were (front row) Tammi Broom, Carla Shivers, (back row) Nicki Haddox, Traci Wascomb, Gina Rayburn, and Jessica Gordon.

A group of men representing the North Delta Association will depart Feb. 21, for Phoenix, Ariz. where they will help with construction and repair work at the Baptist Children's Service Center. They will return March 1. Coordinator for the trip is Bill Traywick, Brotherhood director. M. C. Johnson is director of missions. North Delta Association consists of Quitman, Coahoma, and Tunica Counties.

Revival Dates

Whitesand Church, Poplarville: Mar. 2-7; Ed Jenkins, pastor, preaching Sunday morning and evening; dinner served after morning service; 7 p.m. each night; Mon., G. A. McCoy; Tues., Ed Jenkins; Wed., Allen Dennis; Thurs., Johnnie Gibson; Fri., Donnie Boutwell; Mark Donnell, music.

Bethel, Hwy. 468, Brandon: Feb. 21-23; Fri. services, 6:15 p.m., Sat. services, 10 a.m., luncheon, 12 noon, night services, 7:30; Sun. services, 9:45 a.m., dinner, 12 noon, night services, 7; Anis Shorrosh, born in Nazareth, Israel, and a refuge in Jordan, evangelist; Bob Nations, pastor.

Colonial Hills, Southaven: March 2-5; Sun., Paul Jackson, evangelist; Mon.-Wed., "Step" Martin, evangelist; 7 p.m. nightly; Tommy Vinson, pastor.



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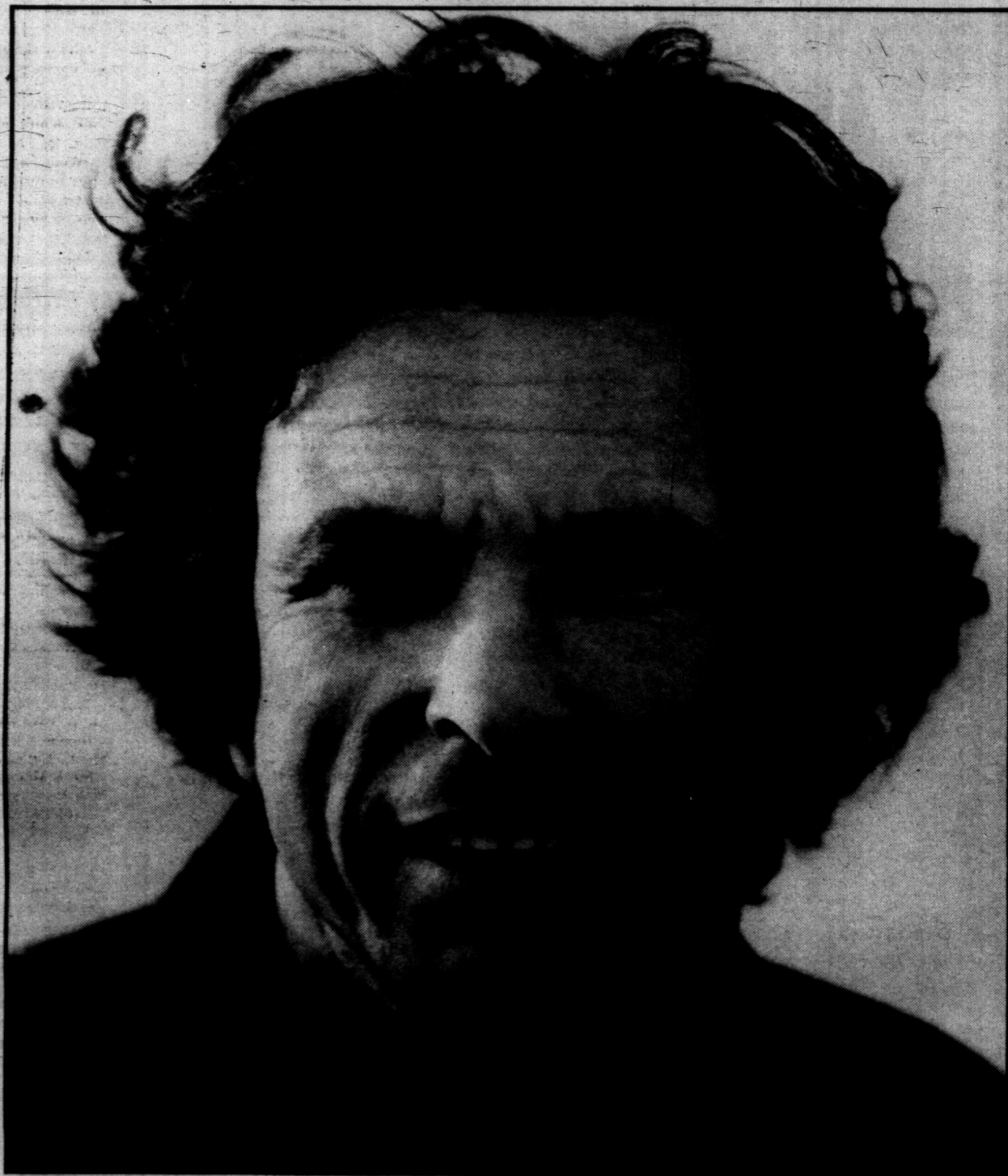
James Merritt, FBC, Snellville, GA; Guy Henderson, Director of Evangelism, MBCB, Jackson; Gerald Harris, Colonial Heights, Jackson; Davis Odom, Crossgates, Brandon; Jerry Mixon, FBC, Winona; Frank Gunn, FBC, Biloxi; Earl Kelly, Executive Secretary, MBCB, Jackson.

Classes will be taught in evangelism each morning.



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"These Americans couldn't get over it. Everywhere they went, they made friends. When they went sightseeing in Nazareth and Old Jerusalem, for example.

"And later, strolling along the Sea of Galilee, where they met me. I was working on my fishing boat at the time.

"When I saw them off at the airport, they said that coming to Israel had strengthened them spiritually—and much of it was the people they met.

"Which is a little miraculous, all by itself."

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Gifts of Honor and Memory Through January 26

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and request, those who are and have been special to our special friends.

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TION CENTER (can stay up to 42 days) or
2. For AN INDEFINITE TIME in one of the
multiply Village programs after child and
family needs are evaluated. The evaluation
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plication is made.

Baptist Record

- Bible Book: *Duties of a faithful minister*
- Uniform: *Be servant of all*
- Life and Work: *Compassion for the needy*

The duties of a faithful minister

By Billy McKay

Background passage: II Tim. 2:1-26
Focal passage: II Tim. 2:1-15, 19, 22

Introduction. What are the duties of a faithful minister? Remember that II Timothy is a manual or handbook for the believer to guide him through life. In this chapter are seen word pictures which tell us of the duties of a faithful minister. They are as follows:

1. We are to be as devoted as a son (2:1-2). Paul's spiritual son, Timothy, is encouraged to "be strong in the grace that is in Christ Jesus" (2:1). The verb "be strong" is present passive imperative which means that our strength is not in ourselves but is received from another source, i.e., the grace that is in Christ Jesus" (2:1). Grace is the sum total that God is free to do for us because of Jesus Christ.

The first thing that grace demands is that we admit our weakness, not our strength. Grace, as I define it, is "God's power in contrast to man's weakness." Paul is really saying here, "be strong in God's power and not your own weakness." God's total plan for mankind is based on his grace, and this is what we are to teach to others (2:2).

2. We are to be as dedicated as a soldier (2:3-4). To a soldier life is a campaign (cf. 2 Cor. 10:3-5; Eph. 6:10-18, I Thes. 5:8). Soldiers expect suffering. "Endure hardness" means "to suffer along with other men in the crew." We are not soldiers on parade, guard duty, or furlough but on active duty. I Timothy 1:18 says we are to "war a good warfare" (cf. Philippians 2:25, Philemon 2).

No Roman soldier was bivouacal. The Roman code of Theodosius said, "We forbid men engaged on military service to engage in civilian occupations." When the Roman soldier joined the army he took the sacramentum, the oath of loyalty, to his emperor. Our loyalty is to be to Jesus Christ.

3. We are to be as disciplined as an athlete. Rules for an athlete in the Greek world included being born a true Greek, training for 10 months in the gymnasium, answering all trumpet calls, practicing in all kinds of weather and living on a special diet. In other words he must "strive lawfully," (2:5) which means he must go by the rules. Christians do not make up their own rules for living.

4. We are to be as diligent as a farmer (2:6-14). God wants workers not shirkers! In 2:6 the word "laboreth" means "to work until you are tired." The farmer must work long hours and be patient in his work. The requirement of a farmer is hard work. The reward of a farmer is to be the "first partaker of the fruits" (2:6). The soldier is upheld by the thoughts of final victory. The athlete is upheld by the vision of the crowd, and the farmer is upheld by the hope of the harvest. They all submit to discipline and toil to obtain the glory of rewards.

The inspiration to "endure hardness" (2:3) is found in three illustrations in the text. First, is the example of Jesus Christ (2:8). Second is the example of Paul (2:9-11). Paul was in prison. You can exile and imprison a man but you cannot exile and imprison the truth (2:9). Man cannot destroy that which is immortal. Third

is the example of other faithful believers (2:11-13). 2:11-13 is probably a hymn sung by early Christian assemblies. Long ago Tertullian said, "The man who is afraid to suffer cannot belong to him who suffered."

5. We are to be as determined as a student (2:14-19). Negatively, we are not to engage in word battles (2:14). Positively, we are to seek God's approval, work hard on understanding the word of God, and rightly divide the word of God (2:15). "Rightly divide" means to have a goal in mind (i.e., knowledge of the Bible) and head straight for it without being detoured."

6. We are not to be desecrated as a dishonorable vessel (2:20-23). In 2:17-19 Hymenaeus and Philetus had desecrated themselves by being filled with iniquity.

Billy McKay is pastor, First, Belzoni.

Be servant of all

By Gus Merritt

Mark 8:34-35; 9:33-37; 10:35-45

The cost of discipleship is high (Mark 8:34-35). Immediately following Jesus' rebuke of Peter for his misunderstanding of Jesus' death on the cross, Jesus tells all his disciples the cross is a necessity for them to carry. Without the cross of Christ, there is no redemption. Without a cross for the believer, there is no discipleship.

The cross of Christ was the altar upon which the Lamb of God was slain. The cross of the disciple is where self is slain. The cross represents total commitment or sacrifice. A sacrifice is that which is totally and once for all given.

To take up the cross as a disciple of Jesus, it is necessary for us to deny self. To deny self is to place our wants, desires, and wishes aside and submit

to the authority of Jesus as Lord. The cross is representative of totally unselfish commitment and service. If we desire to wear the crown, we must bear the cross.

The cross is also the symbol of total humility. The death on the cross was the most humiliating death for one to die. It was a scandal to the Jews and foolishness to the Gentiles (I Cor. 1:23).

The way up is down (Mark 9:33-37). This is one of several paradoxes Jesus gave. This teaching contradicts the teaching of a secular society. Secular society teaches us to be self-assertive, self-assured, and look out for "number one" first. This attitude of selfish pride has no place in the kingdom of God. Yet, there are those within the kingdom of God who seek after position and favor.

It is interesting to note that on the

occasions when Jesus spoke of his death, the humanity of his disciples was most evident. Perhaps as we are reminded of death, we seek the most out of life. Jesus and his disciples came to Capernaum. They came probably to Simon Peter's house, where Jesus usually headquartered while in that region. The disciples had been discussing which one of them would be the greatest in the Kingdom of God. The mistaken notion that the Messianic kingdom would be primarily material still dominated their thinking.

The fact that Peter, James, and John had been the ones Jesus carried with him atop the Mount of Transfiguration may have given rise to the discussion. It has been said that Jesus had no favorites but he did have intimates. The nature of Peter, James, and John's character and subsequent missions may have been the reason Jesus took care to include them in these special events. At any rate, Jesus lets them know if they want to

be first, they must come place themselves last and be a servant of all (v. 35).

The word for servant is the word from which we get the word "deacon." It is also translated "minister." It is used more times for the minister of the gospel than any other. It means "to kick up dust" in serving. Perhaps we need to be reminded that if we are seeking either of the two offices, pastor or deacon, the motive should be to serve. As P. E. Burroughs put it in his book, *Honoring The Deaconship*, the honor comes through serving.

To reinforce his teaching, Jesus called a child to his side and uses the child as an example of humility. This was probably Simon Peter's child. Jesus placed the importance upon receiving one child as receiving him and the One who sent him. Childlike-ness is according to faith and obedience as well as humility. The emphasis was not upon receiving position and prestige, but upon receiving a

child for the kingdom, thus, service.

How to achieve greatness in the kingdom of God (Mark 10:35-45) is in marked contrast to achieving greatness in the world. Again, the desires of James and John, the sons of Zebedee (sons of thunder) are brought to Jesus after his discourse on being put to death on the cross. In Matthew, their mother had interceded for them. Some believe their mother, Salome, was a sister to Mary, the mother of Jesus. If this is so, it would mean they thought they should have a greater place of prominence (Mt. 20:20-28).

James and John's approach to Jesus is like two spoiled children. They want their request granted before they tell Jesus what it is. Jesus' reply lets them know they are asking for more than they may be willing to give. Jesus asks if they are willing to go through the suffering and death he is. Their reply is that they are willing (This was literally fulfilled. James was the first of the twelve to be martyred and John was the last.) The other ten are indignant. Jesus tells them, and us, if we are to be great, we must be servant (diakonos) of all and if we are to be first, we must be slave (doulos - bondsman) of all.

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Compassion for the needy

By Peter McLeod
Matthew 15:29-39

I read about two men who lived on a houseboat tied to a waterfront dock. One night, while they slept, a storm erupted, tearing the boat loose from its moorings and setting it adrift at sea. The next morning one of the men awoke, walked onto the deck and could not believe his eyes. Surrounded by water, miles from land, he rushed back into the cabin, roused his friend and yelled, "Get up! We're not here anymore!"

In a day when we are faced with innumerable, crushing problems, most of us understand that cry. We're not "here" anymore. Overwhelmed by the complexities of people and events, bombarded by demands on every side, we find our emotional circuits overloaded and our psychic fuses ready or starting to explode. Our world is looking for a miracle — it needs a miracle.

For this reason, Jesus' miraculous feeding of more than 4,000 people pricks us at our point of deepest concern, for confronted by pressing

human need, the Master responded, sating their hunger — and more. He gave them a miracle.

There are those who deny the miraculous in this incident, suggesting that Jesus, by the force of his personality, made the people forget their hunger. Others say that when he blessed the food, he shamed those in the crowd who had brought provisions into sharing with those who had not. I agree with Robert Leckie when he writes, "If we accept the stupendous mystery of the Incarnation, that God who made man became man to save what he had made, should we boggle at a few pots of water made wine, a leper made clean, or a multitude fed?"

The relational impact of this incident is focused on the dialogue between Jesus and his disciples as to how the crisis should be handled. Jesus saw the people's need and said, "I don't want to send them away hungry, lest they faint on the way" (v. 32). The disciples responded, "Where would we get so many loaves here in the desert to satisfy such a great multitude?" (v.

33). In modern terms, the disciples saw the people's need and said, "Seal it off!" Jesus saw their need and said, "Bring it off!"

Seal it off (vs. 30-31, 33)

Before we throw stones at the disciples, we need to humbly admit that most of us have a way of not confronting the crisis needs clamoring for our attention and action. William James puts his finger on this common failing when he writes, "We divert our attention from disease and death as much as we can, and the slaughter houses and indecencies without end, on which our life is founded, are huddled out of sight and never mentioned so that the world we recognize officially in literature and society is a poetic fiction far handsomer and cleaner and better than the world really is."

Yet today, while many try to keep the painful and needy elements of our world out of sight, newspapers, magazines, radio and television are making it increasingly difficult for us to keep them out of mind. We are forced to confront the hunger in Ethiopia

and South America, to say nothing of that in our own nation. Having preached in many rescue missions, I know that a man's stomach must be full before he is ready to hear a message about the "Bread of Life." We can no longer hide from human need, thank God.

Bring it off (vs. 34-39)

Jesus asked the disciples, "How many loaves do you have?" (v. 34) If Christianity means anything, it means not only being responsible to, but also responsible for. Frequently we encounter the phrase, "Not Responsible For." Restaurants, airlines, manufacturers — all are declaring that they are "Not Responsible For" injury, loss, etc. It has become the theme song of our day and we have mastered its tune. "I don't use drugs, therefore I am not responsible for addicts." "I work hard, therefore I am not responsible for poverty."

Whenever Christ is honestly received and faithfully obeyed, however, men and women take seriously the demands of Christ — they become "Responsible For." They "bring it off."

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